UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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The Field

"The world is my country, to do good is my Religion."

Birth Control: Protestant View

Full Text of the Report of the Federal Council of the Churches of Christ in America

The Federal Council of the Churches of Christ in America, an official organization including between 21,000,000 and 22,000,000 American Protestant Church members, has issued the statement printed below on its attitude in regard to birth control. While the statement may be considered as a formulation of the Protestant point of view, it is addressed primarily to the twenty-seven denominations which elect or appoint delegates to the Federal Council. The relations between the Council and the Protestant Episcopal Church are cooperative and the connection with United Lutherans is only consultative. The Council itself consists of 400 members designated by the several denominations to act for them in cooperation with the other Churches.

Since its formation in 1908 the Federal Council has greatly increased its influence and activities in the United States, and in a cooperative sense in many other countries of the world. In the United States it represents its constituent Churches in matters of common religious and moral interest. Through its social service commission, its commission to improve race conditions, its international friendship and good-will societies, and its other activities, it aims to assist everything designed to promote the social, moral, religious and educational welfare of mankind.

The statement on birth control, prepared by the Federal Council's Committee on Marriage and Home, is the result of more than a year's work, during which the committee was assisted by eminent physicians and psychologists, including leaders from the New York Academy of Medicine.

While the text of the statement contains minimum majority and minority points of view, the committee is in agreement on the major part of the document. The difference in points of view represents similar divergence in Protestant opinion and in the medical profession itself.

The conclusion of the large majority of the committee is that the use of contraceptives by married people for the purposes mentioned in the report is valid and moral, and that this undoubtedly represents the prevailing Protestant point of view.

The following is the full text of the report:

Moral Aspects of Birth Control

I.

Birth control is nearing the status of a recognized procedure in preventive and curative medicine. Knowledge of contraceptives is also widely disseminated, and the question of their use has become one of great social importance. The public therefore has a right to

(*Continued on Page* 271)

UNITY

"He Hath Made of One All Nations of Men"

VOLUME CVII | MONDAY, JUNE 22, 1931 | NUMBER 17

LIBERTY UNDER LAW

[A Hymn for Prohibitionists]

Ye who love freedom under law,
Whose rights to safety, life, and health,
Are equal to the right to drink,
Arise! and save your commonwealth.
Time-rooted evil will not yield
Except the strife be hard and long;
No transient toil can ostracize
A cherished and a pleasant wrong.

A wrong that poses in the guise
Of liberty, and right innate;
Of private freedom that is man's,
From dawn of time inviolate!
This right, when stripped of gaudy robes,
Reveals a naked, selfish greed,
Which cares not who is harmed or maimed,
Or who reduced to direst need.

This evil right, this cherished wrong,
Which can elate, and then can kill—
Keep it beyond the pale of law,
According to the people's will.
Let not this sly, insidious curse
Once more gain hold by craft and stealth;
Prepare yourselves for tireless strife
With this foe of the commonwealth!

MARGUERITE EMILIO

The unexpected announcement that the Editor of this paper, Mr. Holmes, and certain other clergymen had been barred from Russia by the action of the Soviet government in denying their application for visas, stirred speculation as to whether ministers were being shunned as a group. The prompt reversal of the Soviet's action in Mr. Holmes's case would seem to indicate that some ministers at least are to be admitted into Russia this summer. Yet are there signs that the profession as a whole is not going to be welcome. If this fact is true, then do we want to say that we regard the policy of clerical exclusion as unfortunate not only for the clergymen in question but also for Russia. For it is our impression that, of all the visitors to the land of the Bolsheviki in recent years, there have been none others so open-minded, so deeply interested, so rationally sympathetic as the clergy. These men characteristically reserve to themselves the right of individual judgment. They are disturbed by certain violations of the principles of free citizenship, free education and free religion as they know them in this country. But all the ministers whom we have seen go to Russia have returned profoundly moved by the spectacle of a society which in its essentials approximates more nearly to the spiritual ideals of justice and brotherhood than any society which they have ever seen. Indeed, it is our conviction that the Soviet government could do no better thing today in its own interest than to facilitate an invasion of Russia by the American clergy. The great majority of the ministers who would go are big enough, broad enough, imaginative enough to understand what is going on and to bear witness to its worth.

It would be interesting to know to what extent Russia is behind present disturbances in China. There is reason enough for disturbances right inside of China, heaven knows. Political chaos, economic misery, rival military ambitions, all these are phases of the break-up of the old China which must inevitably spread disorder and foster violence as the birth-pangs of the new China. But there are evidences not a few that outside forces are at work among the Chinese. It is no secret, of course, that Soviet Russia has taken over almost without alteration the old Asiatic policy of the Tsar. Today, as yesterday, Russia intends to be the dominant power in Asia. The rebuilding of the trans-Siberian railway, the building of new railways along the northern Chinese border with spur tracks facing south, the construction at strategic points in Siberia of huge steel plants, all point to the determination of the Bolsheviki to master and control Chinese affairs. We see in this no unmixed calamity, as we see in it also no unmixed benefit. There is good and evil here, as in all things. But at bottom we have conviction that China should be left alone to manage her own affairs and work out her own destiny. Nay, more than this, we feel that China should be helped to break free from entangling and self-seeking influences, and thus be granted the full boon of self-determination. But the western nations have refused to sympathize and help, or even to with-

draw. If they have surrendered in recent years much of the booty of a century of banditry, it has been not at the prompting of desire but only under the stress of necessity. If Russia is now intruding where she is not wanted, it is only because she does not propose to leave the western capitalistic powers unmolested in their endeavor still to exploit China in their own interest. The Communists are pretty evidently in China—and blame lies nowhere so much as with Britain, France and the United States!

The open quarrel between Mussolini and the Pope has its enormously significant implications. The quarrel may be settled outwardly before this editorial can be printed, but inwardly, beneath the surface, it will still rage on, for it involves deep issues of policy and purpose. What both church and state are struggling for, of course, is the control of Italian youth. Catholicism has always been insistent upon having the young within its power. Give the church the opportunity or right to guide the minds of children, and it will concede much else. But this it will not concede! Now comes Fascism which would do with the boys and also the girls of Italy what the Bolsheviki are doing with the young people of Russia. It would capture and train these Italian boys and girls for its own black-shirt purposes, just as the church would capture and train them for its ecclesiastical purposes. Here is an irrepressible conflict if there ever was one. Not even the recent agreement between Duce and Pope has been able to suppress or even hide it. No agreements today can end it. The issue stands as between two irreconcilable forces, and must be fought to the inevitable finish. Where our sympathies shall be is at the moment unimportant. Central to the issue here is an understanding of what is at work. Our own feeling is that Italy is fast moving to new chaos. Fascism must sooner or later be tumbled headlong into revolution. In Italy tomorrow, as in Spain today, the church must inevitably suffer terribly in such confusion. But out of it all must come larger liberty and truer justice. We await in expectancy the emancipation of a great people. Mazzini lies dead in Geneva, but surely his soul still marches on.

Governor Pinchot, in his talk on "power" to the conference of governors, struck a note characteristic of his thought and life, and of vital import to the nation. In this question more than in any other question of our time, to our way of thinking, is to be found the acid test of our public leadership today. We may have different ideas on Prohibition, unemployment, taxation, even the tariff. But on this "power" issue there is only one opinion which can be held by those who would count themselves radicals, progressives, or even liberals. Shall the government own and control the "power" in the interest of all the citizens, or shall the "power" own and control the government in the interest of a few powerful and incredibly rich private profit-makers? There is no middle-of-the-road policy to be found on this issue. Regulation is a sham, and should be recognized as such. Public ownership is the only program ——and it must be a speedy program! For there is now forming in this country a consolidation of "power" interests which, when completed, will make railroads, steel corporations, and oil monopolies look like invalids beside a giant. Governor Pinchot has spoken at the right time, and given us the only basic issue for the next presidential campaign. But what chance is there of this issue being fought out on its essential merits? None at all, so far as we can see. Democrats are as little interested in subduing "power" to the rule of government as Republicans. Both parties can be counted upon to dodge the issue, or deny it altogether. O, if the people would only rise up and say, "A plague on both your houses," and establish a people's party which would maintain a people's government!

Alexander Woolcott declares that, if any one book in all our American literature is to be not merely remembered but read a century hence, this book will be Mark Twain's "Huckleberry Finn." We count this a wise selection. Our only objection is the suggestion conveyed in the idea that there may be only *one* book of American authorship which is destined to survive in this active way. We think that there are others. Not "Moby Dick," let us hasten to say! Melville's so-called masterpiece is a mere fad among the sophisticates. It is not and never was a work of art—on the contrary, just a vast, inchoate scrap-book of a sprawling spirit which had power but no self-discipline. Nor will it be any of the tales of Poe, which are fascinating but essentially exotic. Our first bid for a competitor with Mark Twain's book is Benjamin Franklin's "Autobiography." Then Washington Irving's "Sketch Book," which will be read if only because of such truly American folk tales as "Rip Van Winkle" and "The Legend of Sleepy Hollow." Next to these we place Hawthorne's "The Scarlet Letter" and "The House of Seven Gables," great literature and great chapters of American life. We would also vote for certain of Emerson's essays and addresses, and for Thoreau's "Walden." "Uncle Tom's Cabin" will also be read because, like Bunyan's "Pilgrim's Progress," it is a capital story. Whether Bellamy's "Looking Backward" can be described as literature we do not venture to say, but that this novel will continue to be read as one of the most amazing of all utopias, we confidently believe. Of more modern books we can think only of Willa Cather's "My Antonia," Mrs. Wharton's "Ethan Frome," Upton Sinclair's "The Jungle," Sinclair Lewis's "Babbitt," "The Education of Henry Adams." Are there other abiding books which we have missed; The more we ponder American letters on a subject like

this, the more respect we feel for the literature produced by the American people in the space of a century and a half.

We suppose that there is a limit to everything, but we are tempted to believe that there is no limit to folly. We thought for some time that the flagpole-sitter had reached the zenith of assininity, but we have just heard of an idiot who seems to us to have climbed even a little higher. We refer to a man by the name of Plennie L. Wingo, of Fort Worth, Texas, who has started to walk around the world *backward*. At last reports this reverse pedestrian had reached McAlester, Oklahoma, which leaves him only some 30,000 more miles to do before he reaches his goal. He keeps to his road by means of a pair of periscope spectacles attached to his nose. Anything more completely ridiculous than this "novel stunt," as the newspapers describe it, we have never heard of, and we doubt if we ever shall. Here surely is the perfect fool! Yet, as we consider Mr. Wingo, we find our heart softening toward him, since his ambition is a harmless one, however inane. The fools who trouble this world are fools of quite a different variety. The fools, for example, who gamble on the stock exchange, who bet on ponies and buy lottery tickets, who put on nightshirts and march in Ku Klux parades, who drink bootleg liquor, who vote for preparedness, who talk peace and support war! We should be indulgent to this man who is walking backward around the world, and save our wrath for fools not innocent but dangerous. Furthermore, what doeth he more than others? For what are most men doing most of the time but walking backward? Certainly our tariff-makers are walking backward, right straight away from all the truth of knowledge and experience that generations have taught us. Our war-preparedness advocates are walking backward. Here in 1914 we had the spectacle of a whole continent of nations, prepared for war right up to the hilt, plunging into a struggle against which we had been told preparedness was the perfect protection—yet our militarists back right away from the lesson and will not see it. The United States Government is walking backward in its attitude toward Russia. It will not face reality, and thus insists on turning its back and walking rearward instead of forward. Everywhere, on all economic, political and social questions, are reactionaries who, by the very definition of the word we use to describe them, are backward-walkers. Our Texas friend, after all, is only doing with his legs what the great majority of people are doing all the time with their brains. He is the typical American. Nay, not only the typical American, but the universal man, for reactionaries are born in every nation and walk backward on every highway of the world. We suggest that, if Mr. Wingo is killed on his journey—and he seems to be having trouble with automobiles!—all mankind join together in rearing some mighty monument to his memory.

The Fundamentalism of Modernists

It is extremely difficult for us of the passing generation to get used to living in an anchorless world. We still feel uncomfortable in a universe where "there is no hitching post". Practically we are aeons removed from the Middle Ages; emotionally and intellectually that magnificent metaphysical dream universe holds us in thrall. It is this dualism—the effort to live in two worlds at once that has given us Modernism. The Modernist smiles at the childish technique of magic as a practical method of control in the realm of fact; but he is ready to defend with passion the spiritual reality, transcendent or immanent or both of that identical primitive, prescientific context. Beneath the flowing process of endless change he must ever believe there lies the unbecoming, the unchanging, the eternal. Beyond the unsatisfying known there must be, in the mysterious unknown, the guarantor of unrealized hopes and ideals. This realm of reality beyond fact, of truth beyond truths, of the spiritual beyond the empirical he is glad to have handed over to him by the practical man as his own special domain. He may even put signs about this preserve—"Abandon science all ye who enter here".

This carry-over into our age of the compensatory concepts of the childhood of the race is an interesting fact. That these primitive ideas have been woven into glorious metaphysical patterns by philosophers of ages past, of course, makes it easier. But the key to the strange continuation of a primitive dualism may lie in the fact that the flowing world of actuality and science is not yet a satisfying environment for human beings driven by physical-social desires so that we, as did all ancestral ages, find the world of wish-fulfilment congenial. Moreover ours is the first culture period in all the world's history that has been compelled to face change and relativity as ultimate. In all other ages and in all religions and cultures, even though gods might vanish and Absolutes evaporate, there always remained an ultimate and secure cosmic pattern of which human life was the fine and final flowering. If there was not the purpose of a divine will there was at least the finality of cosmic order or universal law. No other age visualized a sprawling process of endless interaction in which continuities, patterns, ideals and values all alike were involved in relativity and change. Our language, attitudes, emotions and religious ideas are attuned to the lost universe. Modernists bridge the gulf between old and new. That they should be

fundamentalists at many points is comprehensible. What is needed is that they should recognize frankly that they are fundamentalists by a deliberate option of faith and not by authority either of divine revelation or of science. The extreme of pathetic futility is reached when a liberal repudiates the foundations of orthodoxy and then tries to nourish a faith in the fundamentals on the crumbs dropped from the table of science.

But the fundamentalism of Modernists is really a serious matter if the universe is what most informed men believe it to be. No great harm could come to the human race because some of us choose to enjoy the luxury of overbelief but it may make a difference if this life is robbed of primary importance by an implied transcendent reference. "Every common bush afire with God" is a beautiful idea for poetry but every maladjustment in social relations as part of a divine purpose and leading to an ideal goal is an idea that may lift and shift responsibility for practical human tasks, be a buttress for deep-rooted wrong and an easy anodyne for age-old evils. Yet it is precisely at this point that the fundamentalism of the Modernists centers. Of what value, they ask, is striving if the goal is not assured? What driving power can there be for human effort if there is no Master of the plan to give support? How futile is the quest for concrete values if they are not a foretaste of reality which knows not the need of restless questing. There can be no other explanation of the Modernist's eager gratitude for every apologia for the faith however naive and childish if only it fall from the lips of a great master of science. What is it we seek? The answer is simple. We want what orthodoxy, at home in a different age, found so easily—the transiency of time ribbed with divine purpose, the sorrows of life soothed by kindly providence, the troubled ages led by infallible wisdom to a guaranteed goal. We would like to believe that "all is right that seems most wrong"; that at eventide there will be light, and peace, and victory. This is the serious phase of the fundamentalism of Modernism, for it could hardly be clearer in the light of the history of cultures and the history of religions that the world we live in is not that kind of world, whatever the natural chemist may believe and the Modernist may hope. And it would indeed be tragedy on a cosmic scale if compensatory dreams which saved man from despair in the ages of his helplessness should now divert him from the triumphant actualization of social ideals which intelligence and courage might win.

Nevermore can we justify and restore the securities our fathers knew. We must learn to be at home in a world of unceasing interaction and change. On every frontier of the known lies the realm of mystery. But it is useless to try to read it in terms of the religious concepts of the past. We can gain nothing by going with cupped hands to beg at the doors of the dead. All that is vital and meaningful of the past is in the flowing present, in the immortal social process. The task of religion is the organization and purposive direction of this social life that human desires may be channelled in patterns of increasing nobility toward ever worthier satisfactions. We shall feel no need of finalities or of ultimates if we can attain a method of progress, a sure technique and adjustment and solution of tangled purposive drives. Securely at home in the world and conscious of togetherness in toil and destiny with our fellows we may realize the joy of complete living which to all golden ages was only a compensatory dream. That is, we may if we will.

A. Eustace Haydon.

Jottings

President Coolidge is reported to be tiring of his daily newspaper column. This would seem to make it unanimous.

Kate Crane-Gartz, Maude Royden, Lola Ridge, and Mary MacLeod Bethune are named as women who should have been included in our recently published list of the "Ten Greatest Women in the World Today." These nominations all seem to us to be worthy. They should be included. But which ones of those named shall be taken out?

"We are not barbarians"—New York *World-Telegram*. Not—but it might be much better if we were. Barbarians at least do not suffer from unemployment, and do not make war while talking peace.

Frank Simons, distinguished journalist, declares that reports from all recent European and international conferences are only so much camouflage for "futility and failure." At last one honest man to speak an honest word!

Italian intellectuals belonging to a "Justice and Liberty" society have been convicted and sentenced for plotting the overthrow of the Fascist government. These men must have been guilty, for any man identi-

fied with Justice and Liberty must of course be opposed to Fascism.

We hear much of radicalism in the colleges. Is there any? A recent survey indicates that the typical Freshman class contains many radicals, but that these social heretics grow steadily fewer as the "bright college years" pass. Thus do our colleges make the youth of the land "safe for democracy"!

J. H. H.

Spiritual and Religious Values

If the results of fifty years of psychological investigation mean anything at all, our spiritual and mental experiences are the results of antecedent physical experiences. Nothing can ever enter into our minds except through the gateway of the senses. It is a matter of smelling, tasting, feeling, hearing and seeing. In view of this fact, our Puritan traditions have not been altogether fortunate, for Puritanism has always been suspicious of the senses.

Important as this physical basis of our mental life may be, the physical experiences are absolutely valueless without spiritual elements. All physical experiences are of no importance whatsoever to us until a mental reaction really makes us see, hear, taste, smell, feel. In other words, a spiritual, mental experience is necessary before the senses become operative. All of our experiences at bottom have a spiritual basis. The poet who said "spirit is all in all," therefore is strictly within scientific truth. Our physical experiences, then, may be compared with the operating of a camera or telephone. They remain entirely dead until spiritual activity translates them into life.

In all times men have placed a very great value upon the term *spiritual*. Valuable and important as the spiritual may be, it is extremly easy to attach a false importance to it, for not all spiritual experiences are necessarily of a higher order. The word *spiritual* includes practically everything of which we become conscious, therefore it becomes clear to us that we must not include all spiritual experiences in the higher categories.

If I, as a savage, suddenly am confronted by a buffalo, an image of the buffalo is registered on my physical eye. I do not see the animal until I have had the spiritual experience of interpreting the image. So far my experience has been spiritual, but not necessarily of a high order. The next step in my experience is to decide for myself whether this experience is pleasant or unpleasant. If the buffalo is a source of food supply, heat and comfort, my immediate reaction to the image is a pleasant one. I now have what may be termed an emotional reaction, which adds its value to the spiritual experiences that I have had in interpreting the image. This emotional reaction may take on very many forms. It may be pleasant, it may be extremely unpleasant, charged with fear, disgust. We have added an important thing to our experience when we have considered the emotional element.

The image of the animal may call up many associations to me at once. I may recall the glorious zest of many a hunting expedition. My imagination may recall wonderful autumn days when the air was quivering with gold. The memories of many a sunrise and sunset may not only form a background, but like all good backgrounds may transmute the image itself. My emotional and spiritual reactions have taken on poetical, artistic content and the image has gained vastly in importance.

Just as the spiritual element is not necessarily good, so the emotional element may be entirely of a base order. My emotions at the sight of the object referred to, may be entirely swayed by the most selfish and unworthy motives. The important thing to be remembered at each step is that our future deductions are impossible without the present ones. Without spiritual activity, no experience is possible. Without an emotional reaction, any of the higher mental and spiritual processes that we are about to discuss again become impossible. Unless we have a vital interest in our experience there can be no emotional reaction, and while not all emotional reactions are good, higher spiritual activity does remain impossible without emotions.

We come next to a somewhat higher set of reactions. As a member of the Indian tribe, I am interested in the food supply of my people; I am interested in the general welfare of my fellow-beings. The sight of this buffalo, therefore, awakens my altruistic reactions. My social consciousness is at work, and this consciousness affects very distinctly the joy that I feel in seeing something that may be good for my tribe. My reaction has risen a step now, for it has been placed distinctly upon the social level. This should not be confused with the religious. I may be a very social creature, constantly considering the welfare of my people without the highest religious reactions.

As I view the animal before me, the question arises in my own consciousness whether or not to kill it, whether to take a hostile or friendly attitude toward it. It is entirely possible that the killing of the animal, or indeed harming it in any way may harm or benefit my tribe. Now the *ethical* question arises, and my reaction is tested out in another direction. This is still not essentially religious. It is extremely worthy, as my action lines up with the welfare of my people, but we are still on the social and economic phases here, and have not vitally touched the field of religion. My reaction becomes religious the moment I consider the buffalo as a thing which fits into the eternal scheme of things, as a part of all creation. When my attitude toward this object reflects my highest loyalty to creation as a whole, then I have arisen to what might truly be termed the religious attitude.

Endless difficulty has arisen because, in the past, we have constantly confused these values. We have insisted on confusing social, ethical, spiritual, and religious consciousness, and because we have confused them, we have been unable to evaluate them properly. Valuable as each step is in our higher experiences, we are constantly in danger of over-stressing the importance of any one given element. Why should we insist that keen senses are of no value? They are the very foundation of all other experiences. Why should we

under-rate the spiritual element when these physical experiences cannot become operative without them?

From the beginning of civilization, men have instinctively felt that the spiritual, social, ethical and religious elements are of tremendous importance, and they have done many interesting things in order to give greater force to these elements. They have realized, for instance, that the common activities of life take on a new importance the moment the higher elements enter into them. They learned, for instance, that eating could rise to a higher level and yield greater satisfaction when glorified by the spiritual attitude. Eating became spiritualized by having its spiritual associations impressed upon the individual by various formalities that attempted to give it a religious justification or sanction. Every time we take a meal under beautiful conditions, we are living out this age-long principle. It becomes a spiritual matter of the highest importance. It is practical in the best sense, for in the last analysis not only our spiritual condition but our physical condition does depend upon it.

I have chosen this example because it is one of the commonest experiences of life. Man has at all times been so instinctively religious that he has invested his activities with a religious significance. How much more important this spiritual and religious element becomes when we approach the more fundamental interests of life! In all times, the great mystery of birth has been invested with religious rites. Death, in the same way, has had its religious implications, and marriage, naturally enough, has been associated with it very closely. In this manner human life has really acquired significance. By surrounding all of the important activities of existence with spiritual, social, ethical and religious values, life becomes something more than a mere physical existence.

Many of the old observances, of course, can no longer appeal to the modern man as religious at all. Closer analysis immediately makes this clear. Things may have been sacred once for very definite reasons. Shifting conditions make it perfectly clear that they are no longer sacred now. It is conceivable that conditions might obtain that would make it crime to produce children at all, children that might be doomed to disease, slavery and misery. This does not mean that other tribes living under normal conditions should have the same attitude toward life. It is just this confusing of conditions that enters so largely into the religion of the past. So much of it is built on traditionalism, so much of it was evolved by tribes that were in desperate need, tribes that lived under totally abnormal conditions with the result that we have developed too much religion that is of a purely negative character. One might term it "defeatist" in character, denying life instead of affirming it.

When we test many of the things that are supposed to have a religious value in the light of our modern knowledge, it becomes clear at once that they are not religious at all. Many of them are unethical, many are anti-social, some of them even lack emotional value.

There was a time, as we know, when people believed in personal immortality, the resurrection of the body in its physical form, with the belief that after death practically all the things that had been denied to us would come to us in profusion. Tested by modern scientific tests, this belief is spiritual, because it is essentially a product of the human imagination. It is not a high type of spiritual belief, because it involves so fully the hope of merely physical joys, it is anti-social and anti-economic, because it fails to teach thrift. It fails to impress the believer with the desirability of attaining all that is possible this side of death, therefore, the world is poorer and not better as a result of this belief. It is anti-social in another sense because it glorifies unduly the selfish instincts of the believer.

Older religious beliefs have always stressed the importance of humility. It is quite clear that humility is a virtue primarily among enslaved peoples. A good slave is a humble slave. It is equally clear that humility remains one of the most deeply religious moods that the human being knows, for a proper reverence for our fellow-creatures and for the great universe is at the very bottom of our correct attitude toward it. It makes us saner, more effective agents in behalf of the highest good, while false humility, humility that leads to inactivity, inertia, despondency, is one of the worst vices that the human being can have.

As a recent writer has shown, our sense of being sinful and unworthy has been one of the most potent religious incentives. Few have understood this principle as well as the ancient Greeks. Orestes became horribly involved in sin and crime. He slew his own mother. From the consciousness of this sinfulness, however, sprang the high motive to do a great heroic deed that would be of lasting benefit to all the Greeks. This is positive, sturdy religion. But the same principle can be applied negatively. A somber preacher may impress us with our sinfulness until we lose all self-confidence, until we lose all high endeavor and become miserable fatalists.

We are spiritual and religious by our very nature. We are thrown into the world. We try to grasp its meaning and try to identify ourselves with it. This is what makes us religious. Our forefathers beset by their everlasting fears had it in a primitive way. They tried to free themselves from these fears through various religious activities. These activities yielded them comfort, satisfaction. As time went on, we came to the realization that their cults and religious observances had lost much of their validity. Unfortunately there are many who, on account of their lack of faith in outworn creeds, have cast religion out of their lives, and have lost faith in the importance of spirituality.

Modern man, more than ever, is in a position to extract spiritual values out of his experience. Every modern convenience from the electric light to the radio enables him better to clarify, therefore spiritualize his experiences, to enrich his inner life in every way. It is the most intelligent human being who has the highest responsibility in this connection. For that reason, I consider the pulpits of our most progressive churches of signal importance.

It was easy enough to bring comfort to barbarians who lost their fear because they lighted candles during a thunderstorm, or rolled on the ground to pacify the god of lightning. To act as the priest of such a community was not a particularly difficult task. Modern life has its counterpart to the barbarian beset by his fears in the primitive fashion. We still have our problems. In our complex modern existence we are bruised and rent and wounded day after day in a more terrible fashion than the barbarian of old, for daily we have complex, terribly difficult problems thrown in our way; problems that we try to solve, problems that we cannot fully solve and which leave us in a baffled condition. We too crave spiritual comfort every hour of every

day, but comfort that can come only from a spiritual leader who is really informed on this thing that we call religion and spirituality, who can help us co-ordinate our experiences, who can fuse us into an intelligent unit seriously grappling with the problem.

It becomes the task of our minister to help us over such perplexing experiences as come to us in bereavement, for that is one of the things to which we must all submit. Can he do it in the old-fashioned way, by promising us things that our intelligence cannot endorse, or may he be able to make our distress the source of endless spiritual and religious experience, leading us to a higher existence?

The great poets of the world have been writers of tragedy. Death is the most wonderful source of spiritual edification when dealt with correctly. Out of death forever comes life, not only in the sense of the great parable of Jesus, but more especially in the spiritual sense. Whoever has experienced bereavement in the higher sense has come back into life a more spiritual, a more social, a more ethical, a more religious creature.

In all of the great cultural periods of the history of the world, there has been a very marked manifestation of the purely physical. The ancient Greeks revelled in it. Their Olympian games, their religious festivities, their dramas, which found their climax in the choral dance, were essentially physical. But the Age of Pericles was so outstanding because without throwing any shadow over this physical activity, this primal joy in physical existence, it succeeded in adding the spiritual, ethical and religious values, so that the activity of this period has remained one of the great achievements of the human race.

In the Age of Augustus, the Romans had a similar outburst of joy in the physical. The gladiatorial combats, the interest in pantomime, the great joy in physical well-being, as reflected in the sumptuous baths of ancient Rome, all attest to this physical exuberance. The conditions were right for a great renaissance, but the spiritual implications were deficient, hence Rome produced a silver and not a golden age of culture.

After the long nightmare of the Dark Ages, when the flesh had been crucified for centuries, men again in the Renaissance found joy in physical existence. With an inspiration like that of the ancient Greeks, life again became buoyant. To a very much greater degree than in ancient Rome, the spiritual, ethical, and religious elements were added to this physical exuberance. The great Renaissance burst upon the earth, with the result that the most precious things of the modern world came into existence.

Today, the world is again passing through such an experience. Not since the Renaissance have human beings taken such delight in the physical and material. Wherever we turn, we find manifestations of this phenomenon. Our prodigious activities in athletics, our joy in the dance, our mania for aesthetic dancing, our cult of the nude all prove conclusively that this is not an overstatement. Moreover this phenomenon is not confined to America, but is manifesting itself with even greater force in various countries of Europe.

Coupled with this renaissance of the physical, there has come a new joy in the sense, a utilization of the senses with which nothing in past history can possibly be compared. Stimulated through numberless inventions, our eyes have become potent to a staggering extent. Stimulated by countless inventions, our ears have become more alert and we have revelled in the utilization of these senses to a far greater extent than ever before. The world is thoroughly intoxicated with sense impressions, and is carried along by a fine physical frenzy, the basic conditions for a cultural period of the highest type.

Let us not be suspicious of what we see. Let us not again crucify the body and the senses, but let us see to it that this golden opportunity does not slip by without proper utilization. Let us make certain that the physical and the sensuous shall have its spiritual manifestations. Let us see to it that these spiritual implications be of a higher type, that they partake of the economic and social, that they reach up into the ethical. Let us make certain that they have real religious validity.

PAUL H. GRUMMANN.
The University of Nebraska.

Awake, Awake!

Awake, awake, the night is past,
  Let morning dawn in every heart;
No more is heard the thunder blast,
  The clouds of war and and darkness part,
Awake, awake, forget thy pain,
  And sing the song of life again;
The flute of peace in morning mood
  Is calling us to brotherhood.

The breath of heaven is on the hills,
  A sapphire glow is on the sea,
All Nature with sweet wonder thrills,
  With rapture of expectancy—
As though its Lord a blessing gave
  To field and flower, to cloud and wave,
And to the spirit that can be
  At peace with all humanity.

The future waits for men of sight,
  World builders, men that dare and do,
To carry on the torch of right,
  And make their noblest dreams come true:
Build, build again! the ancient wrong
  Crumbles before your mighty song,
Build on wars ruins, valiant youth,
  Build well in spirit and in truth.

CARRIE WARD LYON

A Leader

"The rude and storm-vexed times require
A pilot formed by nature to command."

Stir the mass—
This human mass we call America!
That from the hidden depths may rise
The quaintly simple elemental man
With natural grain unwarped by all
The cant and sophistries that vex our days.
The patience and the vigor of the fields
Shall mark his deeds;
The freedom of the skies inspire his thought;
And in the overflowing knowledge of our time
His clear unclouded vision shall observe,
Amid confusing streams, the springs of wisdom.

No baneful ego will impede his steps,
But humbled by the grievous task
Of leadership in cyclonic days,
Opposed by vested hatreds, and yet
With mercy tempering justice in his soul,
He shall engage whereto the hand of fate has led;
His country whole again his rich reward—
And be amazed to find his name ranked with
The immortals.

JULIAN A. DUBOIS.

Non-Violent, Non-Cooperation as a Moral Equivalent of War

The Gandhi movement of Non-Violent Non-Cooperation has passed through the stage of propaganda and has now attained the respectable status of a technique worthy of the sociologists' investigation. Without attempting to describe in full details the background and motivations of the present movement, I shall formulate certain conclusions arrived at by me in my role as a participant observer.

To begin with, I am constrained to state that the Marxian dogma of economic determinism does not seem to me to be the motive force of the Indian nationalist movement. The Indian intellectuals reared on an acquaintance with the British traditions of parliamentary self-government became conscious of the difference in the modes of government obtaining in India and in England. In England there was, and is, *Swaraj,* i. e., government of the people of England by the people of England themselves; in India there was, and is, British *Raj,* alien rule imposed upon the people of India by the British bureaucracy. Denial of opportunities to participate freely in the political life of the country, in the civil and military administrations of the government of India, added another factor to the resentment and discontent caused by a realization of the different types of government obtaining in India and England. Thirdly, the high-grade Indian was forced to serve as a subordinate under a low-grade alien. This situation was responsible for adding fuel to the fire of discontent. Fourthly, the non-admission of qualified Indians into the highest offices carried with it the imputation of the inferiority of the Indian. Fifthly, the high emoluments attached to the most responsible positions in the government were denied to the Indian. This last factor, however, is the least important in contributing to the national awakening in India.

A story is told of the Englishman who patted himself on the back, saying to his Indian friend that the Englishman always sought positions for the honor attached to them, not the salary. To which the Indian replied:

> We all strive to attain the things we do not have. The Indian thinks of his job in terms of the salary because he is short of money; the Englishman thinks of his job in terms of the honor because—well, perhaps he is short of honor.

The Indian masses, it must be pointed out, were inert, immobile, fatalistic. The burden of economic exploitation weighed down upon them heavily and crushed them to the ground, without their ever having realized that it was within their power to mend or to end the system of administration which had caused chronic starvation, famines and huge indebtedness. In the early stages of the national movement ever since the inauguration of the Indian National Congress in 1885, the Indian intellectuals flirted with the government in the hope that they themselves would become the brown-skinned counterpart of the white-skinned bureaucracy. They were anxious to have their status as leaders of the country recognized by the white bureaucracy. But the white-skinned masters of the country constituted themselves into a super-orthodox Brahmin oligarchy to whom every Indian was an outcaste. This situation compelled the Indian intellectual to reconsider his tactics for the attainment of the desired status. That sovereignty resides in the masses vaguely dawned upon the minds of some of the leaders of India. Immediately they turned to the masses and began to make them conscious of the economic, moral, political and spiritual wrongs perpetrated upon the country by an alien government. The only thing that would save India and her culture, the masses were told, was *Swaraj* (self-rule).

Such was the psycho-social situation in 1915 when Gandhi returned to India from South Africa where he had forced and successfully used the weapon of passive resistance. The Anti-Asiatic Statute was withdrawn from the Statute Book of South Africa as a result of Gandhi's movement of passive resistance.

Imbued with the psychology of success attained through mass action, Gandhi entered the Indian scene during the period of the World War. The slogans concerning "self-determination" and "making the world safe for democracy" were literally taken to be pledges given us by the British statesmen. But disillusionment came to us in 1919 when instead of self-determination we were presented with the Rowlatt Acts popularly known as the Cobra Acts.

This gave Mahatma Gandhi the much awaited opportunity of launching passive resistance to secure *Swaraj.*

Passive resistance, non-violent non-cooperation, non-violent resistance, civil resistance, *Satyagraha,* i. e., adhering to truth and non-violence under all circumstances—these are variant terms used to describe the technique worked out by Mahatma Gandhi to resolve the conflict between India and England.

The assumptions of the present movement are: (1) Government, alien or national, maintains its existence not by the grace of brute force, but by the grace of the governed who lend their support and cooperation, express or implied, active or passive, forced or voluntary. Withdraw cooperation from the existing government and it topples down like a tree cut at the roots. (2) The British government in India rests upon prestige, moral and military, self-assumed and acknowledged by the governed. Do all you can to undermine the prestige of the government in the eyes of the masses, and you will dig the grave of the present government. Under this heading may be mentioned the following concrete expressions of the flouting of government prestige: (a) Non-acceptance and rejection of government titles; (b) defiance of the salt tax; (c) defiance of the forest laws; (d) defiance of all the arbitrary ordinances of the government; (e) refusal to take part in the court proceedings after the non-violent law-breaker is arrested; (f) picketing of liquor and opium shops, and foreign cloth dealers' shops, thus defying several ordinances all at once. (3) A paralysis of the governmental machinery and a definite set-back to British commerce would compel England to come to terms with the Indian people. Refuse to pay taxes and institute a rigorous boycott of British goods, and you will have the nation of shopkeepers kneeling at your feet. Under this heading may be mentioned: (a) refusal to pay the land tax, and (b) boycott of British goods, especially of British textile goods. (4) A disciplined adherence to non-violence on a mass scale and a readiness to court sufferings will cement the bonds of unity among the diverse elements of the population and will bring forth a free nation. Under this heading may be mentioned the encouragement of home industries, and the marching together of Hindus, Moslems, Parsees,

Christians, Jews and outcastes on a pilgrimage to the prison-house.

Whenever the government bans a procession or a demonstration the people carry it out on a much larger scale than they might have at first contemplated. The Indian nation has come of age in that the masses are today definitely accepted as the fountain-source of sovereignty. The non-violent non-cooperation movement must be viewed from the two-fold standpoint of intra-group unity and cohesion and inter-group conflict and sharpening of issues.

The Indian situation of today presents an example of a crisis. A crisis is not a point in a process, but a series of points in the process. The crisis so to say acts as a catalyzer. It throws overboard old traditions and values, and maintains its momentum by the creation of new values. Under ordinary circumstances it would be impossible to encounter a scene wherein a high caste Hindu, a Mohammedan and an outcaste would be taking their meals together served from a common kitchen. But the Congress volunteers drawn from all classes and religions are mess-mates literally and are rubbing shoulders without the slightest thought of the tradition that they are flouting. Indian women are supplying the present movement with an aggressive leadership. It may be pointed out parenthetically that the non-violent technique for the first time in human history gives women an equal opportunity with men to participate in warfare.

To conclude. The technique of non-violent non-cooperation is the nearest approximation to a moral equivalent of war. The criticism of the Western world directed to the negativistic wording of the program is undeserved. The program does not stand for national or racial isolation. In a crisis such as confronts India and England, the choice is not between cooperation and non-cooperation—it is a choice between war and non-violent non-cooperation. The positive values accruing to the intra-group process of adhesion and unity must be stressed. The country is being literally reborn. New attitudes are sure to arise and new culture patterns will in course of time become stratified. For the present, however, the Indian scene is a situation in flux. It cannot be over-emphasized that the success of the technique is dependent entirely upon the preservation of non-violence, i. e., love, in thought, word and deed. Non-violence and truth are the cardinal principles of the movement—how different are these two principles from hatred and propaganda of lies, which underlie wars! Mahatma Gandhi's name will be indissolubly linked with the program which India is successfully working out toward the attainment of *Swaraj*.

I submit this paper as an indication of the trend that the world will some day abandon the method of violent warfare and adopt the method of non-violent resistance in future attempts to secure the redress of international and interracial wrongs.

HARIDAS T. MUZUMDAR.

Thoughts of Tolstoy

[*Selections from Tolstoy's "Readings for Every Day," here published for the first time in English*]

CII.

1.

It does no harm if people praise you for your deeds. But it is harmful if you do things in order to have people praise you.

2.

To break yourself of the habit of concern for human glory, it is well to do deeds of which no one will ever know. Try such deeds and you will see that there is a special joy in them.

3.

The less a man thinks of his soul, the more he is concerned with people's opinion of him.

4.

We should live as men trapped in a caved-in mine, who know that they will never get out, and that no one will ever know how they lived there. We should live thus, because only such a life—without concern for what people will say of it, or for what will result from it—can be real life.

5.

To live, not for men, but for God, seems difficult, because you do not see the reward of a good life. So it seems; but this is not true. God, who is within you, gives you at once the reward of a good life, and such a reward as people never give.

6.

As prayer is only real when you are alone with God, so good deeds are only real when no one but God knows why you do what you are doing.

7.

The flatterer only flatters because he has a low opinion of you—but you listen to him and rejoice in his praises.

8.

The freer a man is from trying to please people and from vanity, the easier it is for him to serve God —and *vice versa*.

9.

He who is concerned with what people say of him will never be at rest.

CIII.

1.

That a child should beat the floor against which he struck himself is very silly; but it is as comprehensible as that a man should jump about when he has hurt himself. It is also comprehensible that when a man is struck, he may strike out at his assailant or hit him. But to deliberately do evil to a man because he did evil at some former time, and to assure oneself that this is right, means to renounce reason entirely.

2.

People do evil out of malice, out of the desire to avenge an offense, and then in order to justify themselves they assure other people and themselves that they are doing this only to reform him who wronged them.

3.

Those who, scorning men's reason, think that it is impossible to direct them otherwise than by violence—by punishments and threats, do with them what people do with horses when they blind them so that they should go round in the circle of the treadmill more tamely.

4.

We only fail to see all the criminality of violence because we submit to it. By its very nature violence inevitably leads to murder.

One man says to another, "Do this or that, and if you don't, I will make you carry out my order by force." This can only mean "If you don't do what I want, I shall kill you in the end."

Every user of violence is a murderer.

5.

A man did wrong. And another man or other men could find nothing better to oppose this wrong than to do still another wrong, which they call punishment.

6.

To punish a man for his evil deeds is just the same as to warm a fire. Every man who does wrong is already punished in that he is deprived of peace of mind and tormented by conscience. But if he is not tormented by conscience, all the punishments that men can lay upon him will not reform, but only exasperate him.

7.

Punishment is always cruel torment. If it were not so, it would not have been appointed. Imprisonment is just as cruel a torment to people of our day as flogging was a hundred years ago.

CIV.

1.

One can organize other people's lives only by coercion. And coercion does not organize, but disorganizes people's lives. Hence no one man or group of people can organize the lives of another man—or of other people.

2.

If you see that the social order is bad and you want to reform it, know that there is only one way to do so—that is, to make all men better. And in order to make men better, there is only one thing within your power—to make yourself better.

3.

What an amazing delusion it is to think that some people can make others do what they consider good for them, and not what these others consider good for themselves. And yet our whole order of life—the life of the family, of society, of the state, even of the church—is founded on this amazing delusion. Some people force others to pretend that they are doing willingly what is prescribed for them, by threatening them with all sorts of violence if they stop this pretense; and are quite sure that they are doing something beneficial, something worthy of the praise of all men—even of those whom they oppress.

4.

When the superstition that governmental coercion is necessary to man's welfare is destroyed in men, the calamities brought about by coercion, from which they now suffer, will be done away with.

5.

Men are conscious that there is something wrong with life, that something should be improved. Man can only improve the one thing that is within his power—himself.

But to improve, I must first of all acknowledge that I am bad. And I don't want to do this. And so all our attention is turned, not to what is always within our power—ourselves—but to those external conditions that are beyond our power, and which, by being changed, will improve the position of men as little as the quality of wine will be changed by its being shaken and poured into another vessel. And here begins an activity that is corrupting, that is, in the first place, idle; and in the second, harmful and arrogant, for we reform other men; and evil—for we may kill men who interfere with the common welfare.

6.

Political activity not only fails to further the liberation of men from governmental coercion, but, on the contrary, it makes men more and more incapable of the only activity that can liberate them.

7.

Reform of the existing evils of life can begin only with the exposure and denunciation of religious falsehood and the free establishment of religious truth by every individual man in himself.

(*To be continued*)

The Study Table

Ethnography

This time it is a real head-hunters book.[1] Mr. Barton, the author, has lived for eight years among the Ifugao, whom he sympathetically describes. There are no head-hunters more so. They are neighbors of the Igorot and the Kalinga, whose names are perhaps better known to the outside world. They are an attractive people, more slender and delicate than the Igorot, with faces a little less frank and manners somewhat more reserved. Like their neighbors they cultivate rice on their mountain slopes and of all mountain terrace cultivators, they have the most astonishing terrace-fields in the world. Neither the Japanese, nor the Chinese, nor the Igorot themselves, have equalled them.

To make level irrigable fields for planting lowland rice, they have constructed prodigious works of terracing that climb the slopes to a height sometimes of five thousand feet. Strung end to end, these terraces would reach nearly half around the world. Here is the highest development of mountain agriculture and of all primitive agriculture.

Living amid mountain scenery almost unsurpassed in beauty, in the northern part of the great island of Luzon (Philippines), they number 130,000, "the largest pagan population under our flag." Mr. Barton knows the Ifugao as no one else. He has written other books about them—learned treatises on *Ifugao Law* and *Ifugao Economics*—that have been printed by the University of California. He has translated the *Gospel of St. Luke* and the *Gospel of St. Mark* into Ifugao for the American Bible Society, which has printed the first of the two. Here, in "The Half-Way Sun" he tells *his* story and the story of his Ifugao. It is well worth reading. It is a lively tale, with exciting and quaint happenings. In the two sections "The Half-Way Sun" and "Lost Soul Stuff" head-hunting is completely described in its double bearing, as it concerns the head-hunter and his victim. In the section "Cases in Court" our author leaves his Ifugao for a lit-

1. **The Half-Way Sun.** R. F. Barton. New York: 1930. Brewer and Warren, Inc. 8 vo. pp. (xv). 315. Price $5.00.

tle and deals with the Kalinga, but the telling of his experience is well worth while. Barton went to the Philippines as a teacher; once there he was less than a teacher and much more than a teacher. He caught the pagan point-of-view, and sympathized with it and with native life and custom. A simple life that of these Ifugao! Yes, but also a life of staggering complexity. "The Half-Way Sun" is three books in one. It is a *story* of thrilling interest, which stirs the heart and kindles sympathy—a *double* story as already stated, Barton's story and the Ifugao's story; it is a *study,* a discussion and analysis of head-hunting, of native law and native religion that gets down to basal facts: it is a *philosophy* of life—for any thoughtful man with human sympathies can hardly fail to make comparisons, to institute parallels, to reach conclusions of a larger world than the Luzon mountains, the terraced slopes, the Ifugao villages. We know nothing of the seriousness of aim that took Barton to the Philippines as a teacher. Perhaps he went as an apostle to convert the pagan, to help in the well-meant but destructive propaganda that would make the heathen like ourselves. Whatever may have been his idea in going, in returning he has seen the light and says:

> But some day if we ourselves attain a higher civilization, we may long—and very keenly—for just such beauty spots of primitive culture as now, in our passion for making other people like ourselves, we are destroying.

There is now quite a literature upon string figures. Kathleen Haddon (Mrs. Rishbeth) has already given us one book on the subject, "Cat's Cradles from Many Lands." Her new book, "Artists in String,"[2] approaches the matter from a different point of view. Here she cares less for the figures themselves than for their geography and ecology. Her father, A. C. Haddon, may almost be called the discoverer of string figures among the people of lower culture. His interest in them has aroused wide-spread curiosity and collection. He and W. H. R. Rivers worked out a nomenclature that makes it possible to record and reproduce the figures at will. Today more than a thousand string figures have been reported, more than half of which have been reduced to formula and can be reproduced and studied by any one interested. Rare in Europe and Asia, they are many and diverse among the Eskimo (among whom more than 300 are found), Australians, Africans and the peoples of the Island World. Mrs. Rishbeth's present thesis is to show that the string figures of any given district depend on and reflect the physical background and the local life. To make her demonstration, she selects five groups for special study—Eskimo, Navaho, Kewai Papuans, Australians (of Cape York Peninsula), Negroes of the Gold Coast. In each case she sketches the physical features of the area and then shows how the figures, backed by this geography, reflect the life of the people. Thus the Eskimo life, sharply defined and produced by the environment, is reflected in their string figures. These represent the Eskimo hunter in his *kayak,* caribou in the willows, fish-net torn by polar bears, the rack or platform, seal holes. In her final chapter she brings out many curious points and defends the bearing and importance of her subject. One will quite willingly grant the term *artists* in string, though we doubt whether these artists have often intentionally set out to produce a given figure—as a kangaroo. The artist delighted to play with the string and strove to produce complicated and pleasing designs. When these were once produced, it was inevitable that he would see or seek some resemblance to objects around him and would give names to his figures. In one footnote, Mrs. Rishbeth raises the question of relationship between cultures as evidenced by string figures. Are the West African and Melanesian cultures related, derived for a common Indonesian source? It was exactly this question that led your reviewer, when in the Congo Free State, to collect figures for comparison with those of Melanesia—a comparison suggested by Frobenius' masterly discussion of African cultures. The comparison was never made but it was Dr. Haddon's own Melanesian material that we had planned to use for it. We somewhat suspect that Mrs. Rishbeth will yet again write upon string figures, perhaps from this point of view.

"The Devil's Advocate"[3] is an old book under a new name. It was first issued in 1909 as "Psyche's Task." A second, revised, edition appeared in 1913 and with it an additional lecture "On the Scope of Social Anthropology." "The Devil's Advocate" is a new printing of this second edition unchanged. Its alternative title is: "A Plea for Superstition." The author claims that superstition has had its use and that some social institutions which we hold dear rested upon it and were kept and developed by its aid. The four institutions investigated in support of his claim are Government (especially Monarchial Government), Private Property, Marriage and Respect for Human Life. The republication of this book at the present time is rather curious. Popular attitude toward the first three of these institutions has changed so profoundly during the twenty years that have passed since "Psyche's Task" appeared, that one is less easily convinced of the good that superstition has wrought in the past. Still we will pass on the plea:

> As a body of false opinions, therefore, superstition is indeed a most dangerous guide in practice and the evils which it has wrought are incalculable. But vast as are these evils, they ought not to blind us to the benefit which superstition has conferred on society by furnishing the ignorant, the weak and the foolish with a motive, bad though it be, for good conduct.

Sir James Frazer has not however ceased to write new books and one of these lies beside "The Devil's Advocate" upon our table. It is an essay upon "Myths of the Origin of Fire."[4] In his quest the author ranges over the whole world, beginning with Tasmania. The importance of fire in culture cannot be overstated. Its discovery and utilization are important landmarks in human progress. Man's relation to fire falls into three periods or phases. There was no doubt a long period of ignorance, during which he knew nothing of the making or use of fire; there followed a period during which fire was known, used, and carefully guarded, as a knowledge of producing it was lacking; lastly fire was not only known and utilized but could be produced at will. The two chief methods of producing fire in lower cultures are by friction of wood and by the striking of a stone against another or against metal. Fire by friction of two pieces of wood is produced by

2. **Artists in String.** Kathleen Haddon (Mrs. O. H. T. Rishbeth). New York: n. d. E. P. Dutton & Co., Inc. 16 mo. pp. x. 174.

3. **The Devil's Advocate.** James George Frazer. London (New York): 1927. (Macmillan and Co.) The Macmillan Co. 8 vo. pp. xi. 186. Price 6 shillings, 6 pence.

4. **Myths of the Origin of Fire.** James George Frazer. (London) New York: 1930. (Macmillan and Co.) The Macmillan Co. 8 vo. pp. vii. 238. Price $4.50.

whirling, sawing or plowing. Frazer recognizes two methods of sawing, one with a rigid sawing piece, the other with a pliable one. The bulk of the book is given up to the myths themselves. In them considerable variety occurs. Yet most of them tell of a time when men did not have fire; when they had to eat their food raw or uncooked. The existence and value of fire were known, but it was in the possession of animals or of some person loath to share it; measures were taken to steal, buy or beg fire from the unwilling owner; sometimes men made the effort to secure it themselves, more frequently it is some friendly animal or bird that undertakes the task and gives it to men. It is only in a final chapter of summary and conclusion that our author goes beyond the stories themselves. In it he sketches man's relation to fire and describes the methods of producing it. While attributing no actual historic value to the stories, he shows that they harmonize with the theory of the three periods and throw a real light upon savage thought and life. He says:

> Thus we conclude that the myths of the origin of fire which we have reviewed, despite the extravagant and fanciful features which adorn or disfigure many of them, contain a substantial element of truth.

The publications of the Vassar College Folk-lore Foundation have reached to ten numbers. The latest of the series is "Myths and Hunting Stories of the Mandan and Hidatsa Sioux."[5] These stories were recorded by Dr. Martha Warren Beckwith, whose earlier work in Jamaica and Hawaii, we have already noticed. There are twelve stories told, some of them in several variants. The collecting was done in the early summer of 1929 at Fort Berthold Reservation, North Dakota. For the most part they were taken down from the old Indians—Ben Benson, Mandan and Bear's Arm, Hidatsa. The stories are given with little change, almost in the words of the translator—for a translator was necessary in every case. They are given almost without comment or discussion. A preliminary list of references is given, not only for the two tribes in question, but for contiguous tribes, or others that may have stories comparable to these, and in a series of footnotes the result of comparison are indicated. Curiously enough, Catlin, who surely was responsible for the fact that the Mandans have more impressed the popular fancy than any of their neighbors, is omitted from the list and seems not to be mentioned in any of the footnotes. Several points of interest are suggested by the reading of these stories. It is remarkable that so good a collection could still be made in those tribes at that place; the tenacity with which the stories are held is astonishing. Again, one is impressed by the way in which minute detail has been preserved; thus, Prince Maximilian von Wied's versions, taken just about one hundred years ago, are in substantial accord with the versions of today. Again, where details of the stories of today go beyond, or differ from, older forms, they often give a distinct impression of age and one can readily believe that they formed a part of the tales at the time of the old record, although dropped out or unknown by the older story-teller. Dr. Beckwith herself emphasizes the fact of characteristic differences between the two tribes in style and flavor. She says:

> I endeavored to assemble a large enough body of mythical and hunting tales from the Mandan and Hidatsa to establish the distinguishing characteristics of each group. It was plain that the narrator and his Indian audience were conscious of the difference between the two. All of those whom I questioned insisted upon it, yet the same incidents occurred indiscriminately, so far as I could see, in both groups of tales although with a somewhat different setting and their almost exact equivalents are to be found in other groups.

Vassar College is to be congratulated upon the development of this creditable series.

FREDERICK STARR.

5. **Myths and Hunting Stories of the Mandan and Hidatsa Sioux.** Martha Warren Beckwith. Poughkeepsie: 1930. Vassar College. 8 vo. pp. viii. 116.

Correspondence

Many Religions

Editor of UNITY:

I was much interested in reading Gandhi's views on the different religions now manifested in the world. It reminded me so much of a passage from William James:

"Is the existence of so many religious types and sects and creeds regrettable?

"To these questions I answer, *no,* emphatically. My reason is that I do not see how it is possible that creatures in different positions and with such different powers as human individuals have, should have exactly the same functions and the same duties. No two of us have identical difficulties, nor should we be expected to work out identical solutions. Each, from his peculiar angle of observation takes in a certain sphere of fact and trouble which each must deal with in a unique manner. One of us must soften himself, another must harden himself; one must yield a point, another must stand firm, in order to better defend the position assigned him. If an Emerson were forced to be a Wesley or a Moody forced to be a Whitman, the total human consciousness of the divine would suffer. The divine can mean no single quality, it must mean a group of qualities by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely. So a 'god of battles' must be allowed to be the god for one kind of person, a god of peace and heaven and home the god for another. We must frankly recognize the fact that we live in partial systems and that parts are not interchangeable in the spiritual life. If we are peevish and jealous, destruction of the self must be an element of our religion; why need it be one if we are good and sympathetic from the outset? If we are sick souls we require a religion of deliverance; but why think so much of deliverance if we are healthy minded? For each man to stay in his own experience, whatever it is and for others to tolerate him there is surely best."

HENRIETTE POSNER

Rochester, N. Y.

Gandhi and Christian Missionaries

Editor of UNITY:

In an interview granted to a press representative at New Delhi on March 21st last, Mahatma Gandhi made certain observations regarding the methods of conversion employed by Christian Missionaries in India. This interview attracted little attention in this country at the time, but a few weeks later it was discovered to have created quite a storm in England. This has now roused the interested malignity of certain persons here in India and the cry, "Help! Murder!" is raised over it. It is singularly unfortunate that such an incident should have taken place at this juncture when the importance of a sympathetic understanding between the two races cannot be over-emphasized.

But do Gandhi's observations justify this which they have aroused? The Mahatma himself has issued an explanatory statement in his *Young India,* of 23rd April. A perusal of the original statement, along with the amplify-

ing explanation, is enough to convince any fair-minded person of one fact at least, viz., that Gandhi never meant that Christian missionaries should be driven out of India at any time. On the other hand he made it plain that he disfavored proselytizing under the cloak of humanitarian work as unhealthy. To use the words of Mahatma, "Religion is after all a personal matter. Why should I change my religion because a doctor who professes Christianity as his religion has cured me of a disease, or why should the doctor expect or suggest such a change?" None can take exception to this piece of logic, for as he himself says later, "Faith is not imparted like secular subjects. It is given through the language of the heart. I am not against conversion, but I am against modern methods of it." Words cannot be plainer, and it does not speak of fairness of criticism or honesty of purpose to accuse Mahatma of being inimical to missionaries.

The writer is reminded in this connection of what he heard from Mr. Stanley Jones, himself an ardent Christian missionary, in one of his addresses in South India. In an interview with Gandhi, Mr. Jones said he asked him for a way to make Christianity more widespread in India, and Gandhi gave him a characteristically laconic answer—"Indianize Christ." This suggestion of the Mahatma is so highly surcharged with sympathy and magnanimity that it looks almost a calumny to accuse him of being an enemy of missionaries.

But there is one attitude revealed in his interview which is liable to be misunderstood. It is fairly well known that Hinduism is not a proselytizing religion. To a Hindu, religion is an experience and a realization; it is not a bundle of doctrines. To people so constituted mentally, the statistics of the progress of Christianity estimated by the "counting of heads" of persons attending churches and professing faith without the least conversion of inner life, may not be of any significance. All faiths are equally dear to their respective votaries. What is wanted, therefore, is fellowship among the followers of the great religions of the world, and not a clash among them in a fruitless attempt on the part of each to show the superiority of its faith over the rest.

This represents the average Hindu view regarding proselytizing, and in a private interview Gandhi has given expression to it. When this is twisted out of shape, and the Mahatma is painted as an enemy of Christian missionaries, one can only say that he is paying the price of his greatness and influence.

L. N. Gubil

Sundarsan, India

The Field

(*Continued from Page* 258)

expect guidance from the Church on its moral aspects.

In conception we are in the presence of the wonder and mystery of the beginnings of human life. In this mystery the two mates, knowingly or unknowingly, are acting creatively with God. When so understood the circumstances and incidents of conception, growth and finally of birth are astonishing manifestation of divine power, and inexpressibly beautiful. To be a mother is seen to be the supreme fulfilment of womanhood, as to be a father is of manhood. It becomes apparent, also, why sex relations are guarded as by a flaming sword, why prostitution is abhorrent to the conscience of mankind and why the instinct of the race regards intercourse between unmarried persons as immoral and anti-social. A man, said Christ, expressing the pure ideal, is not to harbor the thought of adultery in his heart.

But in the sex relations between husband and wife we are also in the presence of another mystery. "From the beginning of the creation God made them male and female," said our Lord. "For this cause," he continued, "shall a man leave his father and mother and cleave to his wife: and they twain shall be one flesh." We have here the passing of shame and the realization of the meaning of sex in the divine economy, which make the union of the two mates a supreme expression of their affection and comradeship. These relations therefore have their source in the thought and purpose of God, first for the creation of human life, but also as a manifestation of divine concern for the happiness of those who have so wholly merged their lives.

The moral problems of birth control have to do with these two functions of sex. They arise in connection with the spacing of children, the limitation of the number of offspring, the safeguarding of the health and ofttimes of the lives of mother and child on the one hand; and on the other, they arise in considering the rightfulness of intercourse in itself without the purpose of children, and consequently the rightfulness of the use of contraceptives.

Physicians have long known that under certain physical conditions of the mother pregnancy is hazardous to mother and child, and that large numbers of women are so imperiled. Although there are few women who do not desire children, the fear of untimely pregnancy rests as a recurring anxiety upon most married women for two decades after their marriage. Even with a healthy mother and a sound inheritance of bodily and mental vigor on both sides, too frequent and too numerous pregnancies are to be avoided, as undermining the mother's health and as taking her from the care of her living children. When the mother is not entirely well and the endowment is not of the best, spacing and limitations are the more necessary.

Economic considerations also enter into most cases, and in families where the mother must work outside the home the question of the number of children and of the intervals between them is most acute. Very large families tend to produce poverty, to endanger the health and stability of the family, to limit the educational opportunities of the children, to overstrain the mother and to take from her her own chance for a life larger than the routine of her home.

The problems of overpopulation are also involved in the consideration of birth control. While overpopulation, with its consequent lowering of living standards and provocation to war, is not likely to become a general condition in this country for a considerable period, and, with the development of science and of more Christian standards of production and distribution, may never become so acute as in many countries of the Old World, it is nevertheless now pressing upon great numbers of homes in which the family is too large or the income inadequate.

As to the necessity, therefore, for some form of effective control of the size of the family and spacing of children, and consequently of control of conception, there can be no question. It is recognized by all Churches and all physicians.

There is general agreement, also, that sex union between husbands and wives as an expression of mutual affection, without relation to procreation, is right. This is recognized by the Scriptures, by all branches of the Christian Church, by social and medical science and by the good sense and idealism of mankind.

As to the method of control of conception two ways are possible. One is the use of contraceptives, or methods other than abstinence, which may be classified as such. The other is self-control or abstinence for longer or shorter periods of time. Both may be considered as forms of birth control.

As to the rightfulness of the use of contraceptives Christian opinion is not united. The problem in its present form is a new one. The Scriptures and the ecumenical councils of the Christian Church are silent upon the subject. The Church of Rome inflexibly opposes the use of contraceptives as contrary to Christian morals. In the Anglican communion opinion is sharply divided, as indicated by the fact that at the Lambeth conference of 1930 the resolution approving birth control under certain conditions was the only vote during the conference which indicated division of opinion upon a question of fundamental importance. It is known that opinion in the church of the United States is divided, as is also the medical profession, but nobody knows as yet the prevailing opinion. Under the circumstances, the problem requires unprejudiced study, and guidance should be sought from the Holy Spirit, the Lord and Giver of Life. It should be expected that guidance will find expression through the researches and experience of physicians and men of science as well as through the corporate conscience of the Church.

Whatever the final conclusion may be, the committee is strongly of the opinion that the Church should not seek to impose its points of view as to the use of contraceptives upon the public by legislation or any other form of coercion; and especially should it not seek to prohibit physicians from imparting such information to those who in the judgment of the medical profession are entitled to receive it.

So far the Committee on Marriage

and Home is in agreement. But at this point it has been found necessary to express divergent views. Perhaps such honest differences, frankly expressed, may have compensating value in helping Christian people to face the issues involved, especially since they mirror also the perplexitity in the public mind.

II.

A majority of the committee hold that the careful and restrained use of contraceptives by married people is valid and moral. They take this position because they believe that it is important to provide for the proper spacing of children, the control of the size of the family and the protection of mothers and children; and because intercourse between the mates, when an expression of their spiritual union and affection, is right in itself. They are of the opinion that abstinence within marriage, except for the few, cannot be relied upon to meet these problems, and under ordinary conditions is not desirable in itself.

But they cannot leave this statement without further comment. They feel obliged to point out that present knowledge of birth control is incomplete, and that an element of uncertainty, although it is small, still remains. More serious is the fact that all methods are as yet more or less subject to personal factors for their effectiveness. Married couples should keep these facts in mind and welcome children should they come.

The public should be warned also against advertised nostrums, which are beginning to appear in thinly disguised forms in reputable periodicals, and so-called "bootlegged" devices at drug stores, for which there is no guarantee of safety against injury or of suitableness for individual cases. It is essential to consult the family physician or to go to established clinics or health centers for information and assistance.

That serious evils, such as extra-marital sex relations, may be increased by a general knowledge of contraceptives must be recognized. Such knowledge, however, is already widely disseminated, often in unfortunate ways, and will soon be universally known. Guided by the past experience of the race as to the effects of scientific discovery upon human welfare, we should expect that so revolutionary a discovery as control of conception would carry dangers as well as benefits. Society faces a new problem of control with each fresh advance of knowledge. *If men generally cannot properly use the knowledge they acquire, there is no safety and no guarantee of the future. These members of the committee believe that the undesirable use of contraceptives will not be indulged in by most people, and that if the influence of religion and education are properly developed the progress of knowledge will not outrun the capacity of mankind for self-control.* But if the sex impulse and the use of contraceptives are to be kept under moral control, the Church and society, including parents, must give greater attention to the education and character-building of youth, and to the continued education of adult opinion.

III.

A minority of the committee believe that sufficient stress has not been laid upon the idealistic character of the teachings of Jesus concerning marriage and its obligations. His sayings concerning divorce seemed "hard" to the Disciples. They said to Him, "If the case of a man be so with his wife, it is not good to marry." His answer was, "All men cannot receive this saying, save they to whom it is given." In another connection He said, "With men it is impossible, but not with God: for with God all things are possible." The command governing all cases of conflicting duties is the command of the absolute: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

In view of the widespread doubt among Christian people of the morality of the use of contraceptives, and the scruples experienced by many in making use of them, it appears to these members of the committee to be the plain duty of the Christian Church, when control of conception is necessary, to uphold the standard of abstinence as the ideal, recognizing it as a counsel of perfection, and that Christian morals are much more exalted than is generally supposed. But they would point out that the grace of God is sufficient for those who are conscious of a difficult and high vocation; and that we have as yet but touched the fringes of spiritual power which is all about us like God's gifts of air and sunshine. Those who adventure and trust are rewarded, and they know the joy and strength which accompany all victories of the spirit.

The method of abstinence is therefore to be used to meet conditions and situations in which otherwise contraceptives would be necessary. This does not mean that sex relations between married people as an expression of mutual affection are wrong, but that they are to be denied when childbearing is hazardous to the well-being of mother or child or the household. That this is possible is shown by the large number of unmarried people who lead chaste lives, and by the number of married couples who practice self-control at all times and abstinence when necessary.

IV.

Finally, the entire committee unite in calling attention, and most earnestly, to the importance of a spiritual adjustment of the physical relations between husbands and wives. All natural desires, however sound and wholesome, must be kept within bounds. If this applies to eating and drinking, how much more to the fateful and powerful impulse of sex? If marriage centers upon sex and indulgence it is sure to result in unhappiness and usually in disaster. A high degree of self-control, especially during the early years of married life when marital habits are forming, is necessary to the happiness of the mates and the spiritual life of the home.

To attain this command of the sex impulse, and this mutual and sensitive consideration for one another, husbands and wives are urged to keep ever in mind that marriage is a divine institution and that they are cooperating with God in their union and in the conception and rearing of children. Their personal relations are therefore sacred and in the Divine care. These relations are always at their best when the two live together in the daily consciousness of the presence of God. Things which they might not be able to accomplish unaided are abundantly possible through His help.

If marriage is recognized as a divine institution, if God is an Unseen Presence in the home, if the child has its great place in marriage, if sex experiences are kept as a mutual expression of comradeship and affection, then marriage becomes the happiest, the noblest and the most enduring of human relationships.

The report is signed by the following:

Rev. Worth M. Tippey, D.D., Executive Secretary, Theological Seminary, former Dean, Cathedral of St. John the Divine, New York City, Chairman.
Miss Amelia Wyckoff.
Rev. Albert M. Beaven, D.D.
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—Committee on Federal Legislation for Birth Control, 17 West 16th Street, New York City.

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